Uighurs. Officially, however, he gave support, financial and otherwise, to several faiths. Like Ogodai and Mangu, he exempted Taoist and Buddhist monks, Nestorian priests, and Moslem teachers from taxation, with the condition that they offer prayers in his behalf. It was better to have the support of all these men of religion, with both their human and their spiritual constituencies, than to incur the enmity of the others by espousing the cause of some. Khubilai's only religious animosity appears to have been against the Taoists, and these seem to have been discouraged and their books ordered burned more because their violent antagonism to the Buddhists threatened the peace of the realm than from any dislike for their teachings. Under the Mongol rulers who preceded Khubilai, Buddhists and Taoists had carried on a bitter struggle in which, on the basis of official sanction, the Taoists claimed the advantage. Under Khubilai the tables were clearly turned in favor of the Buddhists. Even toward the Taoists, however, Khubilai was by no means implacable. He called into his presence the head of the cult and officially confirmed the title of *Tien Shih,* or "Heavenly Teacher," which the latter had previously borne. Khubilai also honored Confucianism and summoned to court the representatives of the family of the sage. Confucianism, indeed, regained much of the ground which it had lost in the North under the Khitan and the Juchen.

In political administration, Khubilai enlisted Chinese scholars. Even under Jenghiz Chinese political ideas had begun to mold Mongol policy. Chinese scholars naturally favored an organization modeled on those of preceding dynasties. Khubilai became, indeed, a Chinese Emperor somewhat of the

traditional type. He did not attempt to revolutionize the government of the country and employed Chinese in it. However, some modifications were introduced. Especially marked was the use of non-Chinese. Relatively few Chinese were placed in the higher offices. Foreign contingents were in the Mongol armies and garrisons and many aliens, including at least one Russian, were appointed to administrative posts—as governors of provinces and in leading positions in the cities. One outsider, Achmach or Ahmad, a chief minister, was assassinated by a plot of the Chinese, probably provoked by his tyrannical exactions. Khubilai discontinued the civil service examinations—possibly because the non-Chinese whom he wished